538 house of a relative of his to live there till the marriage was arranged and declared herself a Mohammedan. As she was not of age, her parents appealed to the archbishop, who intervened, and she was sent home. Then, to save her from Turkish influence, she was sent to friends at Podgoritza. Here she obstinately declared that she wished to be Moslem
777 till those in charge of her saw that she wore a Turkish amulet round her neck. They cut the string and threw the thing in the fire. Scarcely had it burnt up when she at once became Christian again. So ended her poor little romance, and I was told it was unlikely she would ever find a good husband owing to this fatal infatuation. Marko considered it, indeed, a mercy that the evil amulet had been discovered, and was horrified when I said I was sorry for her.

776 *Evil Spirits.*—In addition to witches and magicians in Albania there are many mischievous spirits. These are the "ore," a word which an Albanian often translates as "devil." The ore, however, are not the ordinary devils known to Christianity; they are relics of some pre-Christian beliefs, and are usually seen at night as fiery sparks, and delight to prevent a traveller from proceeding by circling round him and confusing him completely. Once, when starting from Scutari to Djakova, Tony Precha was thus stopped on the way. There is but one thing to be done, and that is to wait till the first cock crows, when they vanish at once.

Another delight of theirs is to ride horses at night and knot their manes. These knots should on no account be untied. The ore also guard hidden treasure, and by confusing the seeker prevent him from finding it.

The ore were generally believed to be females.

776 Much magic surrounds hidden treasure. Throughout the Balkans
777 there is a belief in masses of treasure hidden in ancient days. The hider
789 consigned it to the care of the earth "amanet," which may deliver it up only if certain formulæ are observed. A person ignorant of these formulæ may dig on the right spot and find nothing but sticks and stones. An example given me in the mountains was that of a man who buried some money at the foot of a tree, at the same time bidding the earth not to give it up till two mice had drawn a carriage round the tree. Unfortunately a man passing by heard this. He returned home, caught two mice, tamed them, and with some trouble harnessed them to a tiny box. He then returned to the tree, drove the mouse-chariot round it, dug on the spot, and found the money. I suggested that he might have done so without troubling to catch and train the mice, but was assured it was impossible. The earth would not have yielded that which had been consigned to it. Much time and ingenuity is spent over the search for treasure. It has led to the destruction of

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Montenegrins EF5
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Serbs EF6

A S BP 777

Gospels. In Serbian these are called "Zapis." They are enclosed in silver cases called by the Turkish word "hamaljija" both by Serbs and Albanians; or they are sewn up in leather. Such leather cases are usually triangular. Most of the Catholic women of Zadrima, Albania, wore two brass crucifixes on a chain and a leathern triangular amulet case. Such cases are often fixed to the horns of oxen. When a Christian finds a Christian "writing" has done no good, he will go on the sly to beg one from a Moslem, and vice versa.

A S BP 777 793 751

Priests, both Orthodox and Catholic, write an immense number of amulets, fold the paper neatly in a triangle, thread it on a string, and direct that it shall be tied over the spot where the pain is felt; and peasants will tramp many miles in search of this help. At Ochrida, where I had to examine the patients before the doctor saw them, I came across an up-to-date development of this treatment. A child was brought with his neck thickly swathed. When the wrappings were off, his neck was an alarming dull purple, as though horribly contused. The amulet had been written in copying ink and had come off on his skin! The mother fondly hoped its magic had soaked in.

A M 755

In both Albania and Montenegro I have seen Moslems flock to a church or a well-known Christian shrine in search of a cure. At the Orthodox Church of the Holy Trinity, on the festival day at Plevlje, I saw two Turkish gendarmes bring in a lunatic with his arms tied behind him and lay him in front of the altar during service in order that he might be cured.

M 776 778 755

Several thousand peasants, Orthodox, Catholic, and Moslem, used to crowd on Trinity Sunday to the shrine of St. Vasil of Ostrog in Montenegro—a purely Montenegrin saint. The shrine of another local saint at the Piperski monastery is also in great repute. The best way to obtain a cure is to pass the night lying on the ground, with the head beneath the coffin, holding the relics. For this privilege a high fee was asked. At Ostrog I was told that a Moslem stricken with paralysis had been brought from Mostar on a mule, and had paid twenty-five napoleons to pass the night thus. Next day he was well and returned home happy. But he was an unbelieving Moslem, and soon declared he did not believe the saint had cured him: he had got well of himself. Next morning he awoke again paralysed, and the twenty-five napoleons were under his pillow. The saint withdrew the cure and returned the fee.

A 777 754

An amulet with a good writing on it works good; but evil writing can in the same way work evil.

A 588

While I was in Scutari a Turkish officer fell in love with a Catholic girl. He acted honourably and asked her hand of her parents. To their horror the girl not only wished to marry him, but she went to the